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The "North-Carolina Free Press,"
BY GEORGE HOWARD,

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Advertisements, not exceeding 16 lines, will be inserted at 50 cents the first insertion, and 25 cents each continuance. Longer ones at that rate for every 16 lines. Advertisements must be marked the number of insertions required, or they will be continued until otherwise ordered. Letters addressed to the Editor must be post paid, or they may not be attended to.

KING & GATLIN.

MERCHANT TAILORS,

WISH to inform their friends and customers, that they have just received from New-York, their

Fall Supply of Goods,

In their line of business—consisting in part of the following articles, viz:

Superfine blue, black, brown, green, and claret Cloths—2d quality do. do.
Superfine blue, black, and fancy Cassimeres—2d quality do. do.
Satinets, superior article,
Superfine goats-hair Cramlet, for cloaks—2d quality do.
Petersham, for overcoats, a sup'r article,
Bang-up cord, flannel shirts and draws,
A splendid assortment of Vesting, to wit: plain black and fig'd Velvets, dark and light color'd Valenciens, in great variety of patterns,
A splendid assort't of Marseilles vesting,
Also, a handsome assortment of stocks, bosoms, and collars,
Also, a handsome assortment of pocket handkerchiefs, black and white cravats, cravat stiffeners, gloves and suspenders, 1st and 2d quality—
Together with a complete assortment of

TRIMMINGS,

All of which will be sold low for cash, or on a short credit to punctual customers.

They also embrace this opportunity of informing their friends and customers, that they will make and trim gentlemen's clothing as low as it can be done in this place, and in the most fashionable and approved style.

Tarboro', Oct. 8, 1831.

CONTENTNEA BAPTIST ASSOCIATION.

[Extract from the "Minutes of the Contentnea Baptist Association, held at Beaver-Dam Meeting-house, Lenoir county, N. C. the 22d and 23d Oct. 1831."]

SATURDAY, Oct. 22.

The Introductory Sermon, agreeably to appointment, was delivered by Elder ICHABOD MOORE, from 1st Cor. 15 and 58: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Association then convened for business. Prayer by Elder BENJAMIN BYNUM.

The Association then chose Elder THOMAS DUPREE, Moderator; Elder MARK BENNETT, Clerk; and brother Alexander Keaton, Assistant Clerk.

Ministering brethren and corresponding messengers from other Associations were invited to sit with us: whereupon, Elder BURWELL TEMPLE and brother Charles Crawford from the Little River, and brother John J. Daniel and brother Edmund Andrews from the Kehukee Association, took seats with us.

On motion, the Constitution was read.

The Letters from the several churches were handed in and read, and their state, delegation, &c. noted as follows.

[It appears that the Association embraces 15 churches with 677 members—during the past year, 63 members were baptised; 10 received by letter; 8 restored; 43 dismissed by letter; 6 excluded; and 16 deceased.]

Corresponding letters from sister Associations, were called for, when one from the Little River, by the hands of brethren Temple and Crawford; and one from the Kehukee, by the hands of brethren John J. Daniel and Edmund Andrews were handed in and read.

Appointed brother John Atkinson and John Joyner a committee to receive the contributions.

The Circular Letter was called for, and a committee, consisting of brethren Bynum, Moore, Keaton and Mosely, was appointed to examine it, and report to the Association.

Agreed, that we correspond with sister Associations in future, verbally, and not by letter, as formerly.

Brethren Wallace and Moye were appointed to visit the Little River Association; brethren Dupree and Atkinson, the Kehukee.

The committee appointed to examine the Circular Letter, reported, that, with the correction of misquoted scriptures, it be received. The Letter was then read, and the report concurred in.

Appropriated ten dollars to the Clerk for his services.

The committee to receive the contributions, report that, they received this year twenty-five dollars and six cents.

TREASURER'S REPORT.

Remaining in the hands of the Treasurer last year, after paying for printing Minutes,	\$31 50
Received by contributions this year,	25 06
	Making, \$56 56
Paid for printing these Minutes,	\$10 00
Allowed the Clerk for services,	10 00
	20 00

Balance remaining in the hands of the Treasurer, \$36 56

Agreed, that our former Clerk arrange, transcribe, and superintend the printing of these Minutes; and that 400 copies be printed; and also, that he continue to be our Treasurer.

Agreed, that our next Association be held at Bear Creek Meeting-house, Lenoir county, to commence Saturday before the fourth Lord's Day in October, 1832; and that Elder Thomas Dupree preach the Introductory Discourse; and in case of failure, Elder Mark Bennett—worship to begin at 11 o'clock.

Appointed Elder Mark Bennett to write a Circular to be appended to our next Minutes.

Agreed, that we send to each corresponding Association one copy of our Minutes for each church, and one for the Clerk of those Associations.

Brethren Dupree, Temple, and Swinson, are appointed to the stage to-morrow; divine service to commence at 10 o'clock.

The Minutes were read and assigned by the Moderator and Clerk.

The Association then adjourned to the time and place above-mentioned. Prayer by brother John J. Daniel.

THOMAS DUPREE, Moderator.
MARK BENNETT, Clerk.

LORD'S DAY, Oct. 23.

Elder Swinson introduced the service of the day, and preached from Eccl. 9, and 14, 15: "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man." Elder Dupree closed the service, from John, 25 and 46: "These shall go away into everlasting punishment, but the righteous into life eternal." A large portion of the congregation stood patiently in the rain during worship; and we trust that from that attention which seemed to be paid, the Lord will own the labors of the day.

CIRCULAR LETTER.

The Contentnea Baptist Association, convened at Beaver-Dam, Lenoir county, on the 22d and 23d days of October, 1831, to the churches they represent, send Christian salutation.

BELOVED BRETHREN: An ardent desire for the promotion of the kingdom of our blessed Redeemer, and for the peace and union of his dear children, has prompted us in this Circular, to suggest a few thoughts on the support of the ministry; which we believe are founded on the injunctions of Christ and his apostles. Sorry are we, brethren, that this should be a subject of comment, or that you should be remiss in this important duty; but, when we take into view the many modern schemes professing to effect this object, which we conceive to be of men, and have not their support from the word of God, we are not so much surprised that you have fallen into this neglect; knowing that it is too common, that when we attempt to shun an evil on the one hand, we go to an extreme on the other; therefore, in this, as well as in all other Christian duties, we admonish you to take the Holy Scriptures for your guide, and not the opinions of men, further than may accord with the same.

That the gospel ministers have a divine right to assistance from the people is evident, first, from the express declaration of Jesus Christ to his disciples on sending them out to preach his gospel: Matth. 10 chap. 9th and 10th verses: "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." Luke, 9th and 3d: "And he said unto them, take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats a piece." Chap. 10, 4: "Carry neither purse, no-

scrip, nor shoes; and salute no man by the way." Chap. 22, 36: "Then said he unto them, but he that hath a purse, let him take it, and likewise his scrip." Therefore we believe that the gospel ministers, be their situations in life as they may, that it is their duty to go forward and preach the gospel to the people, and if they have purses let them take them and their scrip likewise, that they may be less burdensome. The above passages plainly show, that the ministers in those days were assisted by the people, or how could they have travelled and preached seeing that they took nothing with them; and to confirm the idea, hear the Saviour asking them: "When I sent you without purse, scrip, &c. lacked you any thing, and they said nothing." This right was also published by the apostles: Rom. 15 chap. 27th verse: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Again, 1st Cor. 9th, 7th, &c. "Who goeth a warfare at any time at his own charges! who planteth a vineyard and eateth not of the fruit thereof! or who feedeth a flock, and eateth not of the milk of the flock?" Again, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen, or saith he it altogether for our sakes! for our sakes no doubt this is written: that he that ploweth should plow in hope; and he that soweth should sow in hope," &c. Verse 11th: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Verse 14th: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Gal. 6, 6: "Let him that is taught in the word communicate unto him that teacheth in all good things." Thus have we clearly proven from express scriptures, that the ministers of the gospel are justly entitled to assistance from the people. The contributors are those who are taught in the word, that they should communicate unto them that teach in all good things; "not grudgingly, but of a ready mind;" not to gain the applause of men, but heartily as done unto the Lord. Hear the directions of the Saviour: Matth. 6, 2, &c. "Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men; verily I say unto you, they have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy father which seeth in secret, himself shall reward thee openly." What do we understand from this, but that we should not boast of the alms we bestow before men, to be applauded by them, but that we should bestow them secretly, cheerfully, and of a ready mind as done unto the Lord: "for in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." But the modern schemes professing to effect the same object, those who give alms let us record their names with the amount bestowed annexed; put it to the press; send it over the Union—for what cause? It appears it must be to be seen of men; thinking perhaps, that others who have proud hearts and fat purses and wish to be applauded would like to see their names on record with their donations annexed. But, dear brethren, we particularly admonish you to keep the word of God in view in this, as well as all other Christian duties; for we understand in that is contained the whole duty of man. We therefore recommend the above remarks to the consideration of the deacons of the several churches, whose business it is to attend to this matter. Acts, 6, 2, and 3: "Then the twelve called the multitude of the disciples unto them and said, it is not reason that we should leave the word of God and serve tables; wherefore brethren look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business." They, the deacons, should diligently inquire, into the distressed cases of the brethren, and sisters, as well as the ministry, and stir up those who are taught in the word, to minister to their necessities, who should not be backward to contribute according to that they have, not according to that they have not. But here arises a difficulty—one observes that his situation is such that he cannot give but little, if any thing; another, that it is all that he can do to get along; another, (though rich) feels that he has nothing that he is willing to spare, &c. Very well, weigh the matter and give precisely what you purpose in your own heart, that you are willing to give to the cause of Christ, and not over-reach yourselves, because you see others give more cheerfully; for if not given willingly, you may be sure that it is not an acceptable gift. But to draw towards a close, having clearly proved that it is the duty of those who are taught in the word, to communicate unto them who teach in all good things, remember what saith the word of God: Luke, 6, 46: "Why call ye me Lord, Lord, and do not the things which I say." Again, 1st John, 3, 17: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." John, 14, 15: "If ye love me, keep my commandments." Chap. 15, 14: "Ye are my friends, if ye do whatsoever I command you." 1st John, 2, 4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Chap. 3, 18: "My little children, let us not love in word, neither in tongue; but in deed and in truth." 1st Peter, 1, 22: "See that ye love one another with a pure heart fervently." Finally, brethren, "By this you know, that ye are my disciples, when ye have love one for another; and those things, which ye have both learned, and received, and heard, and seen, do, and the God of peace shall reign with you." Amen.